THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Ape no greatness. Be willing to pass for what you are. A good farthing is better than a bad sovereign."—STERNE.

No. 15 Vol. LXIX. Thursday, April 11, 1907. Price One Penny.

THE PRE-EXISTENCE OF MAN.

LATTER-DAY SAINTS believe in a pre-existent state—in a condition where the spirits of men and women hunger to find bodies that they may go through this life sphere and so pass to the glory beyond. That is why the having of children is recognized as such a vital principle by devout "Mormons." It is the duty of those blessed with bodies to provide means by which the waiting and longing spirits in the pre-earthly existence may enter tabernacles of flesh here and so enjoy a probationary period on this earth.

Intimately and rationally associated with this doctrine is that of celestial marriage. A male Latter-day Saint joined to a woman of that faith by holy rites, is not married for time alone. The union is for eternity. His children are an eternal heritage. No man is perfect who does not marry, who does not become a father; while the woman who knows not a husband's love and a mother's anguish and joy has failed in the great purpose for which she was given life and a body.

Back of this, however, and of paramount importance, remains the right, unquestioned by Latter-day Saints, of spirits in the pre-existent state to be afforded opportunity for the trial imposed by life on this earth and so to earn an inheritance in the existence after this. Only by the obedience of all that live on this earth to a natural law—by uniting and multiplying, as God has directed—

may these unembodied spirits be given the coveted and indispensable opportunity of life here. Therefore, all beings refusing to become parents not only defeat the fundamental purpose of their own creation, but they wrong the spirits that can look only to them for the opportunity of having bodies on this earth, with its tears and hopes, fears and opportunities, and for such a fatal omission and negligence they must answer the all-wise Creator for the irreparable wrong done themselves and others.

But, beyond all these, breathing into every other aspect of this faith the breath of life, stands one basic principle, that of direct, and the right to continuous revelation from God. This doctrine dominates and cements all phases of "Mormonism." Man has a right to immediate and uninterrupted communication with his Father in heaven through agencies which God constituted, and it is given man to know for himself, by right living, whether all that is said to be of God comes really from that source.

The declaration may perhaps appear bold, may perhaps shock some, but it seems that Christian religions generally afford few really satisfying reasons for man's existence. And the inward voice often asks: "After all, are the hopes and joys of life worth the efforts and penalties existence entails?" The increasing number of failures and suicides indicate that a negative reply is more often returned with the added years.

The doctrine of pre-existence involves still another, with the woof and fibre of which it is so inseparably interwoven in the Latter-day Saints' theology as to be an essential and indispensable factor. This is the absolute right of election. No spirit is compelled to come to this earth. Given the opportunity (and coming at all) it does so of its own volition, dependent only on the opportunity offered by those already living on the earth to provide a body which it may inhabit. One of the cardinal doctrines of the Church is, therefore, the absolute free agency of man—the right of election, of individual responsibility. Every "Mormon" missionary who has preached among peoples prone to lean upon their ministers for faith know this to be true.

This responsibility is not confined to an observance of stipulated rules. The accounting of the individual is for every act, every word. These must be answered for on the day of judgment. Yes, and the failure to act and to speak aright is also censurable. The responsibility is specific. It can be placed upon no one else. No being, however pious, however pure, however thorough a diciplinarian, no matter what his desires may be, can relieve another of the duty that life has placed upon him.

Another evidence in support of the doctrine of individual responsibility is to be found in the motto used at the head of a former Church publication, *The Contributor*—"The glory of God is intelligence." Salvation is an impossible condition to a man in ignorance—that is, to a man in darkness as to the truth concerning

salvation. And the conduct that glorifies God and thereby brings salvation is through knowledge, and man's personal election to follow the directions of that knowledge. His duty is not simply to do as he is told. He must himself learn the duty, and perform it because he knows it to be a duty. Otherwise the plan of salvation would be changed, and the doctrine of Lucifer (to save men *in* their sins and *in* their ignorance) would have been accepted, and that of Christ (to save men *from* their sins) rejected.

If the numerous doubts persistently and perplexingly arising as to the purpose of our existence could be answered to the satisfaction of mankind generally, the moral as well as material results could hardly be estimated. The believing accept existence without a thought. The unbelieving denounce the views accepted by those believing as outside the pale of reason, yet themselves make no serious effort to solve the problem. Surely there is a reason for existence. What can be a greater trial to intelligence than to hold that all is the product of chance?

The present design is to submit some of the beliefs that sustain Latter-day Saints in their trials in life; that preserve them humble in success and hopeful when failure besets their efforts; that hold their hearts ever to the light and leave their minds serenely confident that no ultimate loss can come to those that tread the path of duty; and whether success or failure be written for them by the halting judgments of finite minds, the result of a life's work in harmony with God's will is salvation hereafter, with all that the word in its broadest sense implies. Many alleged Bible believers will argue, with more or less vehemence and cogency, against what is advanced here; many will declare the conclusions rank atheism; but the Bible is back of and supports them all, nevertheless.

Our birth is but a sleep and a forgetting,
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar.

WORDSWORTH.

A presence strange at once and new,
Walked with me as my guide;
The skirts of some forgotten life
Trailed noiseless at my side.

WHITTIER.

No one who believes in an existence in spirit, or resurrected form, after this life, should contend that the claim of a pre-existent state is opposed to reason. Looked at without bias, every argument to the affirmation of subsequent existence may be used with equal force as favoring the claim of pre-existence. It must not be forgotten that belief in a life after this has back of it the unassuaged sufferings, the irreparable losses of this life. Every aspiration of the heart wrung with anguish at the loss of loved ones,

every yearning once again to feel their presence, every hope that the future may see righted wrongs long suffered here, every sigh of the weary and tired heart for that rest which may be looked for beyond the grave alone, argues with greater strength than all human reason in behalf of a future existence.

The past is gone. The future alone is ours. If pre-existence is a fact, we are without a knowledge of it. Therefore, we do not long for it as for a life hereafter. Scriptures, hopes, fears, heart-longingings aside, however, and viewing the proposition abstractly, there is as much reason to believe we existed before this life as to hold that we shall live after the present struggle has ceased. Nay, if immortality is the portion of the race, then all that has been, now is, or is hereafter to be, is part of the plan God has designed for His children, and a time of existence preparatory to this life was as essential as present life is indispensable to that of a future state.

As yet we are ignorant of the principle of life. We know not how, where or when it begins, how, where or when it terminates. But Christ has declared: "Before Abraham was I am." What can this mean if not that Jesus existed as the "I Am" before Abraham came to the flesh? He existed, though born centuries after Abraham had been gathered to his fathers. It will doubtless be argued that the Savior, being the Son of God, is not subject to the conditions that apply to all others.

Did not the disciples ask Jesus, saying, "Master, who did sin: this man or his parents, that he was born blind?" (John 9: 2.) This interrogation to the Savior recognizes pre-existence as an accepted principle among the Jews. Why should the babe born blind be punished for an offense committed by it at a time when it had no existence? A recognition of pre-existence alone saves the question from the charge of idiocy. The Savior must have viewed pre-existence as an accepted doctrine of the times. He did not argue against nor repudiate the idea suggested by the inquiry, but replied: "Neither hath this man sinned, nor his parents," etc.

In Job 38 we read: "When the morning stars sang together and all the sons of God shouted for joy." "Now there was a day when the sons of God came to present themselves before the Lord." (Job 1: 6.) "I saw the Lord sitting on his throne and all the host of heaven standing by him on his right hand and on his left." (I Kings 22: 19.)

Who were these sons of God that shouted for joy? They were not resurrected beings, because there had been no resurrection until the Savior opened the gates of death. Moreover, this was at the time "when the foundations of the earth were laid." There had been no death, for the reason that as to our world no one in the flesh had been created.

Hebrews 12: 9 reads: "Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we

not much rather be in subjection unto the Father of spirits and live?"

This indicates a distinction between the father of the flesh and the Father of the spirit and is significant taken in connection with the quotations heretofore given.

As showing a spiritual pre-existence for all life Genesis 2: 4, 5 may be cited: "These are the generations of the heavens and of the earth when they were created, in the day that the Lord made the earth and the heaven, and every plant of the field before it was in the earth, and every herb of the field before it grew, for the Lord God had not caused it to rain upon the earth and there was not a man to till the ground."

If this does not indicate a spirit or other existence in a previous life, or pre-existence, before appearing in physical form then no rational explanation of the passage seems possible.

This idea is expressed with a beautiful significance in a hymn by Mrs. Eliza R. Snow Smith. In the second and third verses, addressing herself to the Father, she says:—

"For a wise and glorious purpose,
Thou hast placed me here on earth,
And withheld the recollection
Of my former friends and birth.
Yet, ofttimes a secret something
Whispered: 'You're a stranger here,'
And I felt that I had wandered
From a more exalted sphere.

"I had learned to call Thee Father,
Through Thy Spirit from on high,
But until the Key of Knowledge
Was restored, I knew not why.
In the heavens are parents single?
No! the thought makes reason stare,
Truth is reason; truth eternal
Tells me I've a mother there."

As all scriptural teaching recognizes the right of election by the human family, it follows that an existence before this life gave to the pre-existent being the privilege of determining whether it would come to this earthly life or not. Nearly all devout believers in the doctrine of individual agency hold, nevertheless, that their coming or existence here was wholly apart from any assent or desire by them. The same believers, however, subscribe cheerfully enough to the doctrine that this is a probationary state, the particular purpose of which is to test, in every essential way, the disposition of the individual to do God's will. How the claim of absolutely free agency—that man may be saved or damned as he himself elects—can be made to harmonize with the contention that we were forced to make the trial of life, through being given an existence without regard to any desire or wish or knowledge of

ours, is not clear. Once, however, admit intelligent and understanding pre-existence and the reason for a period of trial and probation here becomes luminous, especially in the light of arguments to be advanced later. Moreover, it is in line with the Savior's life also. He took upon Himself flesh that He might fulfil the will of the Father. He came not alone that He might save, but also because it was necessary to the glory He sought, and to which His pre-existent conduct entitled Him: that He should take up a tabernacle of flesh, become acquainted with sorrow, and so "*being made* perfect, become the author of salvation unto all them that obey him." The Savior Himself substantially declares He did only what He had seen the Father do. (John 5: 10.)

As the glory of the Savior was to be in the salvation of the race, through destroying death and so "taking captivity captive," it became, therefore, His high privilege to assume a tabernacle of flesh, since without it the end designed could not have been reached. It must also clearly be seen that He elected to come upon the earth and pass through the bitterness of life, that by "descending below all things" He also might "ascend above all things." Life in the flesh was a sacred trust to Jesus Christ. Its acceptance by Him was a mission. Invested with this significance, invested also with the assent of the being itself to leave the pre-existent state, to assume flesh, and so (by election always) proceed in the footsteps of the Savior—how sacred a duty life becomes! Jesus, we see, is our elder brother—of the same Father, with the same end in view (though more exalted in conduct)—to glorify God. This trust—life—must be accounted for. It has been conferred upon us for our advantage and at our own desire. Is not life, therefore, of gravest moment?

Instantaneous salvation is an impossible and, as many hold, an irreligious condition. As revolting to the pure and rational sensibilities of a believer as to the mind of the atheist is the wild and unscriptural deduction of religious maniacs that a murderer, in that struggle of hope which the agony of enforced death brings to all, can, by a mere act of proclaiming his faith in the Savior, pass into the presence and favor of the Almighty—the blood of his victim, it may be, still red upon his hands—and there share in the same glory that is a reward won through suffering and through patient endurance by the humble heart-followers of Jesus of Nazareth. Surely God's treatment of Cain, were all else wanting, should forever dispose of this vicious contention, for Cain believed in God, even conversed with God; yet he was accursed. To those that endure to the end is the chief glory, and diminishing in degree is the reward to others, just as they have failed in the trust given them (at their own desire) when they came to this earth and entered tabernacles of flesh and bone.

As the eye gazes indifferently, or is trained longingly to look upon that which we call beautiful; as the ear is taught to long for

sweet sounds, or, untrained, permits them to pass unnoticed; as the tongue speaks well or ill in this life, so these organs shall be fitted for a future life when lost in death here.

Of what doth it avail man that he thinks high thoughts, that his hands become dexterous and skilful, that the voice sings never so sweetly of melodies born in the heart of genius, that we lead pure lives and struggle for exalted ideals, if, as the atheist holds, death shall end all? Or if, as may seem more hopelessly irrational, resurrected beings are mere automatons, delightful only to God when, without any exertion or effort, they sing His praises and bask eternally in the great light of His presence?

If the resurrected flesh and bone, reinhabited by the spirit that gave it power in this life, may begin anew the task suspended here by death, to what heights may not man confidently soar? Created by God, by Him endowed with an immortal spirit, blessed with divine intelligence, what in reason shall be the limit of his aspirations, once the barrier of death is passed?

The Savior declared He only did that which the Father had done. Certainly there can be conceived no higher purpose for the doing than animated Jesus Christ—to save the countless dead from that death which knows no awaking into that life in which every hope may be rationally indulged. As the children of God, we are expected in time to comprehend His purposes. This expectation is tolerable only on the assumption that the intelligence vested in the race is possible of quickening and development, to the point where it becomes akin to God's.

Why should Jesus say: "Be ye therefore perfect even as your Father which is in heaven is perfect" (Matt. 5: 48) were that perfection in any degree ultimately unattainable?

Look up, not down! The mists that chill and blind thee;
Strive with pale wings to take a sunward flight,
Upward the green boughs reach. The face of nature
Watchful and glad is lifted to the light.
The strength that saves comes never from the ground,
But from the mountain tops that shine around.

Look forward and not back. Each lost endeavor
May be a step upon thy chosen path,
All that the past withheld, in larger measure
Somewhere, in willing trust, the future hath.
Near and more near the ideal stoops to meet
The steadfast coming of unfaltering feet.

ROBERT W. SLOAN.

IT will pay to look every man square in the face and show him you trust him. The best of confidence is not the kind that leads one to hand his pocketbook over to another, but which inspires the friend to do and win for himself.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 11, 1907.

THE "TWO YEARS' TERM."

As a rule, the Elders laboring in the mission fields hold themselves in readiness to remain as long as is deemed necessary by the presiding authorities, and to work where they can do the most good. This is highly commendable and in conformity with the instructions they received before leaving Zion to go out into the world. However, there seems to be a prevalent idea that a mission means a term of two years. We hear the remark frequently from some traveling missionary that by a certain date his "time will be up."

Of course, an Elder imbued with the spirit of his calling feels that a shorter period than two years abroad is scarcely long enough to warrant the expense attending the journey from Utah to any distant point for the purpose of engaging in the work of the ministry. But the notion ought not to prevail that two years necessarily winds up his obligations in that respect. That may seem a long time to a man away from home and friends, and still longer perhaps to the family and relatives whom he has left behind, but the opportunity afforded him to labor for the salvation of souls is of so much value that it should not be abridged by common considerations. When a language has to be learned, particularly, such a limit should not be placed upon the period of an Elder's work. Just about the time when he becomes really useful, if the thought weighs upon his mind that "his time is about up" he is cut short in the accomplishment of that which he set out to do.

We do not mean by these remarks to imply that men should be kept abroad for such lengthy periods that their affairs at home are placed in jeopardy, or that they become restless and unwilling workers in the vineyard of the Lord. Reason should rule in all these things. But there is so much need of active and zealous missionaries, and they become so much more useful after being engaged in the work for a couple of years or more, that it seems a pity to have them depart in the midst of their usefulness with so many opportunities around for the exercise of their experienced abilities.

In any event, there is no fixed term for a mission as there is for a political or similar office.

An Elder is not sent into the world for a set term, as a culprit is sent to prison. He should feel ready and willing to work as long as his presiding officer reasonably requires his services, and rejoice that he is counted worthy to continue in the good cause. There is nothing like it in the wide, wide world. It gives greater joy and satisfaction than any other occupation. It will pay better than anything else, for the riches it brings will be eternal. The honor that will come from it will be beyond the glory of monarchs, of statesmen or of warriors or of science or art. It will be imperishable. On the other hand, if circumstances of any kind require the release of an Elder from the mission field, and he returns home with an honorable release from his president, no one at home or abroad has the right to look upon him with suspicion or utter against him a word of reproach. "Honorably released" is a sufficient guaranty for him against all objectors.

The "two years' term" is a mere notion without proper basis, and should be expunged from the vocabulary of the Latter-day Saints. Let us all be ready to serve where, how, and as long as the Lord wants us, and be glad and thankful for the privilege to be engaged in so glorious an occupation.

C. W. P.

THIS MEANS MORE THAN A HINT.

In the STAR of February 14th, 1907, we gave instructions, editorially, to the Saints and to the Elders especially, to clear themselves from all financial obligations by paying their debts and fulfilling their agreements. We counseled them also to refrain from running into debt, showing the benefits of freedom and the justice and righteousness of owing no man anything. We have been pleased with the course taken by many of our brethren in settling up accounts they had opened with the conference presidents for books, STARS, etc., and we hope that they will so arrange their business affairs that they will keep out of debt for the future. We now urge upon those who have not profited by our advice on this matter to make it a point to pay up what they owe as quickly as possible, and then to so shape their affairs that they will be in financial liberty.

We now announce to the Elders that they have no right to contract debts for any purpose with persons not of our faith. If circumstances arise which render it necessary that funds shall be advanced, in some contingency that may occur, the necessary aid should be obtained either from home or from the authorities here. By this we do not wish to be understood that either the Liverpool office or that of any conference or mission is engaged in the business of lending money, whether for the use of missionaries, for emigra-

tion or for any other purpose; but in case of an emergency, application for funds should not be made to any person or firm outside the Church.

Missionaries have no right to run into debt for clothing, for means to travel or other requirements. If such obligation has been incurred it should be discharged at the earliest possible moment. No member of the Church is justified in leaving this land being indebted to an individual or firm or society. To do so is not only unwise and impolitic, but is dishonorable and therefore displeasing to the Lord. The Elders particularly have been positively prohibited from doing so, and are under condemnation when they act in defiance of this injunction.

The business reputation of the Latter-day Saints is generally of the first class. Companies and commercial firms in America are always anxious for the Utah trade, because they regard the note or other obligation of a "Mormon" as thoroughly reliable. It is very rare that they have any trouble to collect that which is due. Where the Latter-day Saints are known on this hemisphere they bear a similar character. Occasionally, however, this rule has not held good. That has brought reproach upon our people and injured the cause we represent. It is on that account that these remarks are made. Our promises should always be fulfilled. If debt is contracted through circumstances that absolutely require it, there should be no violation of an agreement as to time or amount of payment. The word of a Latter-day Saint should be "as good as his bond," and his bond should be as good as the cash.

The point which we desire to make prominent in this matter is that the Saints should avoid contracting debts with persons not of our faith, and that the missionaries are forbidden to do so. One of the earliest revelations to the Church was that its members should not go into debt to their enemies. The Elders especially are enjoined not to do that, and we now repeat this counsel and wish it to be understood that from this time forth such acts will be viewed as a violation of counsel and worthy of the severest censure. The rule is, get out of debt, keep out of debt, and in any extreme case of difficulty apply to the proper source for such help as may be essential. We hope there will be no need to recur to this subject.

C. W. P.

PRESIDENTS and secretaries of conferences are requested, in making up their accounts with this office, to do away with the halfpenny. By having their columns of figures in pounds, shillings and pence, without the half coin, they will save themselves a little trouble and this office a great deal of time and inconvenience. If tithing payments require a halfpenny, let that go until the next payment and be included therein. So with accounts for books, etc.; shut off at the pence and omit the halfpence. This is a small

matter at first, but it grows into a big trouble as the accounts are increased. Brethren, please oblige.

Sympathy for Elder Lindsay.—The condolence of all the Elders in the European Mission goes out to Elder John S. Lindsay, of the Liverpool conference, in the loss which he and his family have sustained in the death of his daughter Emma, which occurred last month. The deceased was a most loveable and attractive young lady, and a faithful worker in the auxiliary organizations of the Church. The funeral services were held on the 21st ult., in Taylorsville meeting-house, the building being filled to overflowing with sorrowing relatives and friends. The speakers were Elders Samuel Spencer, John C. McKay, Frank Y. Taylor, John M. Cannon, Bishops A. H. Woodruff and Heber Iverson, and Counselor Haigh. Appropriate music was furnished by the Ashworth quartette.

An Agnostic's View of the "New Theology."—Mr. Blatchford, the editor of the *Clarion*, writing on the Rev. R. J. Campbell's book on the "New Theology," says: "It is only three years since the religious world was denouncing 'the infidel editor of the *Clarion*,' and, behold! we have Agnostic Socialism preached from a Christian pulpit, That is what it has come to. The 'New Theology,' is 'God and My Neighbor,' with a soft pedal on. It is Thomas Paine in a white tie. It is the Ingersoll fist, muffled in a boxing glove. It is the *Clarion* rue, worn with a difference. As an Agnostic Socialist, I am, naturally, pleased with the book; and I hope every Christian in the Empire will read it. Mr. Campbell is a Christian minister, and I am an infidel editor; and the difference between his religion and mine is too small to argue about. But I sail under the Jolly Roger. But beyond some slight difference I think I may venture to say there is nothing Mr. Campbell believes that I deny, and nothing that I believe that he denies. Beyond those differences I am as much a Christian as is the Rev. R. J. Campbell, and the Rev. R. J. Campbell is as much an infidel as the editor of the *Clarion*. Mr. Campbell rejects the doctrines of the Fall and the Atonement. He denies the Divinity of Christ, the Virgin Birth, and the Resurrection. He denies the Inspiration and Infallibility of the Bible; and he rejects the idea of Divine Punishment and an Everlasting Hell. So do I."

CONFERENCE APPOINTMENTS.

Grimsby	Sunday, April 14th, 1907.		
Manchester	,,	,, 21	,,
Sheffield	,,	May 5	,,
Nottingham	,,	,, 12	,,

THE "CHESHIRE POST" AND THE "MORMONS."

As reported in a previous issue of the STAR, President Charles W. Penrose addressed a meeting at Hyde on the 24th ult. A reporter of the *Cheshire Post* was present, and in its issue of the 28th ult. that paper contained a lengthy and very accurate report of the President's discourse. The report occupied about three-quarters of a column, and is one of the fairest that has ever been published by a Gentile newspaper, as will be seen by the following extracts:

"Hyde has recently been invaded by a band of 'Mormon' missionaries direct from Salt Lake City. The preachers of the doctrines of Joseph Smith are certainly a smart set of men, and they appear to be very much in earnest over their work. On Sunday evening last the Philanthropic Hall was filled by a crowd who gathered to hear Apostle Charles W. Penrose of Salt Lake City. Mr. Penrose is a man of wide journalistic experience, and is well known among the American press. The speaker compared the conditions of the present day in the religious world with those in the time of the Savior, showing that the many doctrines advocated bring now, as they did then, a feeling of dissatisfaction to the minds of many. * * * Something above human understanding is necessary to-day, for if ever there was a time when truth would benefit mankind it is to-day. Many hundreds of sects differ in the interpretation of the Word of God, some denying it altogether. The Latter-day Saints have not come to deny any truth which the people already have; they believe in all truth, whether religious or scientific. If it is scientific it is truth; if it isn't truth it isn't scientific. All truth emanates from God, and it shows the goodness of our Heavenly Father in this day of strife and contention to give to mankind in its primitive purity the Gospel as the Savior established it during His earthly career. * * * In the course of his remarks the speaker referred to the inhabitants of the Rocky Mountains as some of the best people on the earth, and added that there were some bad ones there, too. He counseled the members here to remain faithful to the Gospel, to be pure in speech, pure in thought and in action, pure in all things; to train their children up in the way they should go; to remember their prayers morning and evening, and thank God at meal times for the food they have to eat; to live honest and upright lives, so as to merit the reward of eternal life which comes to the faithful. In speaking of Joseph Smith, he said that he, personally, had read every available work against him, and traced the stories which are circulated to their origin, finding them in each case to be without foundation in fact. On the other hand, he preferred to believe the testimony of hundreds of people with whom he is acquainted, and who knew Joseph Smith personally, and all of whom testify that he was a good and honest man."

THE AMBITION OF DOING NOTHING.

SOME men have the ambition to do things. Then the world hears of an Alexander, a Cæsar, a Napoleon, a Grant.

Other men there are whose only ambition is to do nothing, not even "sit by the fire and spin." When such men die the world says, "Good riddance; there goes nobody." Men who have ambition to do nothing are found everywhere. They are the curse of society, the drag of business, and the dregs in the cup of life.

The other day a young man was discharged from his position by his employer. In extenuation of himself he said, "Why do you discharge me? I have done nothing." "Yes," said the employer, "that is just the reason I discharge you, because you have not done anything."

Years ago a young man wrote to a famous clergyman, asking him to find an easy position for him, and the reply is said to have been: "My dear boy, there is only one easy place, and that is in the grave." Yet there are many men who are in search of the "soft snap," content to forever sit down doing nothing, being nothing; living idle, aimless lives.

Such men as these are forgetful of the fact that wealth without labor, position without use of that position, and leisure unearned are the very things that take away the zest of life, fill the mind of man with unutterable bitterness and mad jealousies that inflame the passions and incite to the performance of the worst of deeds. Nothing comes from nothing is the old law of life. It needs to be emphasised again and again. Every great creation of art, every masterpiece in literature, every victory for the right and truth, has been won at the price of hard and continuous labor.

Behind every great action there is a great heart. Behind every noble creation there is an aspiring soul. If a boy refuses to master his lessons, he is simply widening the distance between him and the Delectable Mountains of an achieved success, and is preparing himself for a life of uselessness, sloth and contemptible idleness.

A boy reading a Bible lesson came to the words Shadrach, Meshach and Abednego. Reading and unable to pronounce them he skipped them. A few days afterward, reading the same lesson in an examination, and still unable to pronounce the hard names, he said: "There's them fellers again." Everyday life means a daily meeting of some Shadrach, Meshach and Abednego, and unless mastered there is absolutely no advance.

Work is valuable not simply because of the outward things it constructs, such as bridges, ships and towers. More useful is it in the secret character that it constructs, enabling the building of greater things as the years roll by.

The idler, the dawdler cannot be a happy or a useful citizen. He who sits by the fire and loafs will soon want a fire and a loaf to satisfy his hunger and warm his miserable body.—*Daily Dispatch.*

FROM THE MISSION FIELD.

Arrivals.—The following missionaries arrived in Liverpool, April 8th, 1907, per s.s. *Cymric*: For Great Britain—John Andrew Stephens, Rexburg, Idaho. For Scandinavia—Emil J. Jacobson, Provo; Alma B. Larsen, Salem, Idaho.

Appointment.—Elder John Andrew Stephens, who arrived April 8th, 1907, for Great Britain, has been appointed to labor in the Nottingham conference.

Releases.—Elder Charles V. Dadley, of the Birmingham conference, was honorably released to return home and sailed per s.s. *Oceanic*, April 10th, 1907. Elder Brigham F. Price, of the Grimsby conference, is honorably released to return home per s.s. *Cymric*, April 12th, 1907.

Departures.—The following Elders sailed from Liverpool for New York April 10th, 1907, per s.s *Oceanic*: From Switzerland and Germany—John E. Pixton, Matthew N. Asper, Joseph Frank White, Lars William Nielsen, Isaac E. Brockbank.

Conference Notices.—The annual Grimsby conference will be held in the Lecture Hall, Kingston Square, Hull, on Sunday, April 14, 1907. Services at 2:30 and 6:30 p. m. President Charles W. Penrose and other speakers from Utah will address the meetings.

The annual Manchester conference will be held in Rusholme Public Hall, Dickenson Road, off Winslow Road, Manchester, on Sunday, April 21, 1907. Services at 10 a.m., 2:30 p.m. and 6:30 p.m. Interesting addresses will be delivered by President Charles W. Penrose and others. The Saints are requested to invite friends.

Sunday School Anniversary at Bradford.—The anniversary of the organization of the Bradford Sunday school was celebrated on March 31st, in the Westgate Hall, when addresses were given by President Joseph A. Fife, Elder Ennis, Superintendent H. A. Alexander, and Assistant-superintendents Hanson and Clarkson. Solos were rendered by Sisters Dickenson and Taylor, and recitations were given by the children. A most enjoyable time was spent.

Relief Society Social.—A very successful "tea" party and social was held on Tuesday, the 2nd inst., at the Latter-day Saints' Hall, 32 Grafton Street, Leicester. It was conducted under the auspices of the Leicester Relief Society, and was thoroughly enjoyed by all who were present—about forty Saints and friends. Refreshments were served at 5 p.m., after which an excellent program, consisting of songs, speeches and recitations, was rendered in a very creditable manner. At the conclusion of the program two very pleasant hours were spent in games of various kinds.

Baptisms.—On February 16th, 1907, a baptismal service was held at Sneinton Baths, Nottingham, when four members were added to the Church. Elder Charles V. Dean officiated.

Eleven members (six male and five female) were added to the Church at Barnsley on the 7th inst. They were baptized in the Barnsley Public Baths by Elders Edwin Miles and James Corbridge. Over fifty Elders, Saints and investigators were present. A short address was made by Elder Abel G. Rich, in which he explained the necessity of baptism. A peaceful spirit rested upon the assembly during the service.

On Saturday, March 30th, 1907, a baptismal service was held in the Preston Corporation Baths, when six persons were initiated into the Church. Elder Arthur F. Gailey performed the ordinance. A good number of Saints and friends attended the meeting. Elders J. S. Lindsay and L. M. Miller discoursed on the first principles of the Gospel and exhorted the non-members to yield obedience to them. After the service at the baths most of those present adjourned to the hall on Lancaster Road, where a farewell social was held in honor of Elder Gailey, who leaves shortly for home. The evening was spent in a most enjoyable manner. The Elders are meeting with many friends in Preston, and believe that their labors will result in the conversion of many souls.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for April 21, 1907.

Jesus the Christ.

Lesson IX—His Early Public Ministry.

I. At Capernaum (John 2: 12, 13; see also Matt. 9: 1).

II. At Jerusalem.

1. Occasion of the visit—another Passover anniversary (John 2: 13).

2. First cleansing of the temple (John 2: 14-17). (a) His vigorous procedure. (b) His justification—including His first prediction of His death and resurrection (John 2: 18-22). Compare a later attempt to cleanse His Father's house, a few days before His crucifixion (Matt. 21: 12; Mark 11: 15).

3. The visit of Nicodemus (John 3: 1-21). (a) Principles of the Gospel expounded—baptism of water—baptism of the Spirit—requirements apply to all. (b) Christ's second prediction of His death, manner of His death plainly indicated.

III. From the city to the country.

1. Baptisms by authority of Jesus. (John 3: 22; compare 4: 1, 2.)

2. The Baptist's final testimony (John 3: 25-36). (a) Zealous answer of the Baptist's disciples. (b) The Baptist's humility and greatness.

Suggestions: The Y. M. M. I. A. Manual for 1897-8, subject "The Life of Christ," will be of great assistance in the study of this course. The Manual Lesson VI bears directly on the subject outlined above.

Note that the last of the four Gospels—that of St. John—gives special attention to the Judean ministry, while the other three—collectively known as the synoptic Gospels—deal principally with the Galilean ministry.

IMMORTALITY.

I think man's great capacity for pain
Proves his immortal birthright. I am sure
No merely human mind could bear the strain
Of some tremendous sorrows we endure.

Art's most ingenious breastworks fail at length,
Beat by the mighty billows of the sea;
Only the God-formed shores possess the strength
To stand before their onslaughts, and not flee.

The structure that we build with careful toil,
The tempest lays in ruins in an hour;
While some grand tree that springs forth from the soil
Is bended but not broken by its power.

Unless our souls had root in soil divine,
We could not bear earth's overwhelming strife.
The fiercest pains that rack this heart of mine,
Convinces me of everlasting life.

SELECTED.

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EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.